

October 6  
1932

THE LATTER-DAY SAINTS'  
MILLENNIAL STAR

ESTABLISHED IN 1840

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*"I know of nothing to-day that the Latter-day Saints need more than the guidance of the Holy Spirit in the solution of the problems of life."*—MELVIN J. BALLARD.

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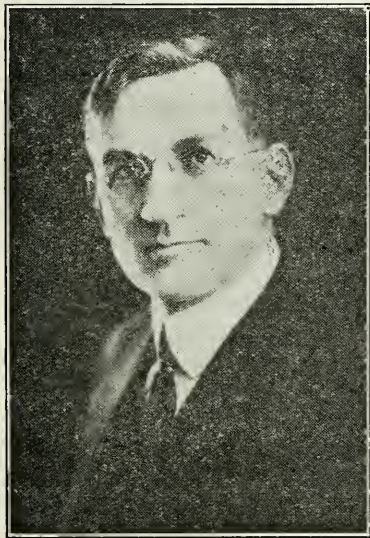
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RICHARD R. LYMAN

ELDER BRYANT S. HINCKLEY, PRESIDENT OF LIBERTY STAKE

SIXTY-TWO years ago November next, in a neat, story and a half log house in Fillmore, the first capital of the State of Utah, was born a man who has played a noble part in the affairs of this people. This city of less than twelve hundred inhabitants has given to the world its full share of genius and greatness, and on the roll of its nobility will shine the name of Richard Roswell Lyman. This city was the home of his no less illustrious father and grandfather.



RICHARD R. LYMAN

It is interesting to meditate on the fact that there are in the United States to-day twelve boys who in the common course of events will some day become presidents of this great republic, and no living soul can name one of them. The hand of providence has these prospective presidents in training and, in the strange mutation of events, it will lead them to their great responsibility. It would be interesting to contemplate the source from which these leaders have come and events that seem to shape their destiny. We are forced to the conclusion that, in a large sense, the destiny of men and

nations rests in the hands of a beneficent Creator. There may be a destiny "rough hewn though it be" that shapes our ends; but nowhere in the programme of man's development is there anything that would belittle human endeavour or in any way discount the significance of individual struggle. Hard work brings boys to the front.

Richard R. Lyman was handicapped with impaired vision. It is said that as a boy he seldom or never smiled, and just how the exuberance of his great soul manifested itself in his childhood we do not know; but it finds expression in his mature years in a most congenial, wholehearted and radiant attitude toward life and toward mankind.

Francis M. Lyman, his father, and Amasa M. Lyman, his grandfather, were men of large caliber, distinct individualism and of pronounced leadership. They were men of learning and of native refinement although they did a great deal of pioneering.

This excerpt from an address by Dr. Lyman explains some of the things they did:

A detachment of the Utah Pioneers who had settled in Salt Lake Valley were called by President Brigham Young for the service and left their homes here in March, 1851. They were three months reaching Sycamore grove, where they camped for three months while Elder Amasa Lyman and Elder Charles C. Rich were completing negotiations for the purchase of Rancho San Bernardino. The area covering 35,000 acres was finally purchased for \$77,500.

As soon as the negotiations were completed the pioneers moved on to the ranch and founded the city of San Bernardino. The survey was completed under direction of H. G. Sherwood and the city was laid out with 72 rectangular blocks. Homes were constructed and the emigrants found their first real shelter from the weather, since leaving Salt Lake. The 500 had been living in the open for eight months.

Land that was purchased for slightly more than \$2.00 per acre in 1851 is to-day valued as high as \$2,500,000 per block in the heart of the city. It is interesting to note that the new \$600,000 Courthouse stands on the spot where the old home of Amasa M. Lyman was built in the stockade of the early days.

On the 25th day of June this year Richard R. Lyman, grandson of Amasa M. Lyman, and Miss Gladys Rich, daughter of Amasa Rich Lyman and granddaughter of Charles C. Rich, were guests at the unveiling of a monument in honour of Amasa M. Lyman and Charles C. Rich, by the San Bernardino Branch of the California Daughters of the Golden West.

Francis M. Lyman is known in the history of San Bernardino as a freighter of early days. He made eight round trips with mule team between Salt Lake and that city before 1857.

A picture representing three generations of the Lyman family, Amasa M., Francis M. and Richard R., is given a place of honour in the Pioneer lodge in San Bernardino. This is to commemorate the service of this family as pioneers and pathfinders.

The records indicate that Dr. Lyman's grandfather, Amasa M. Lyman, was ordained an Apostle in 1842 and died in 1877. His father, Francis M. Lyman, was ordained an Apostle in 1880 and died in 1916. He was a member of that quorum for 36 years, and for part of this time was president of the quorum. Few if any men have served this Church with greater diligence and more enlightened devotion than he did. Two years after Francis M. Lyman's death, Dr. Richard R. Lyman was made a member of that council and has already served in that capacity for fourteen years. Three generations of this family have been members of that quorum.

His forbears on his mother's side were likewise leaders and pioneers of heroic mould, so that Richard R. Lyman comes from strong lines on both sides. His ancestors were prominent among the early pioneers and patriots of America.

From his childhood Dr. Lyman has been methodical and painstaking in everything he did. If it were taking care of a barn he kept it in order with every tool in its place, if it were caring for a garden it was hoed with regularity and well hoed, and these characteristics have been manifest in all that he has done.

Richard R. Lyman is pre-eminently a college man. He has spent the greater part of his days in constant contact with men of learning and of intellectual superiority. He is trained and traditioned in college methods and college ideals. In all his work in education there have been no short cuts, no skimming, it has been well and thoroughly done. He is one of the best and most carefully trained men in this community. His measure of values is largely determined by college standards.

He attended school in Fillmore and when eight years of age moved with his parents to Tooele, where he attended William Foster's school which was held in a little adobe house where slabs were used for benches. In his twelfth year he entered the Brigham Young Academy at Provo; he subsequently attended the Brigham Young College in Logan, but returned to the Academy and was graduated from that institution with the class of '91. In the fall of this year he entered the University of Michigan at Ann Arbor, from which he was graduated with the class of 1895, with the degree of Bachelor of Science in Civil Engineering. During his sophomore year he was president of his class and likewise during his senior year. It is a distinct honour to be president of one's class, and it is an unusual and almost unheard of honour to be twice president.

On returning to Utah in 1895, he taught in the Brigham Young University for one year, and in the fall of 1896 he was made Professor of Civil Engineering in the University of Utah, and he continued in charge of that department until 1918. Under leave of absence he did three years graduate work at the University of Chicago and Cornell University. In the latter university he

had conferred upon him unusual honours, receiving a scholarship and a fellowship in the college of Civil Engineering. He was also elected by the faculty to membership in the honorary scientific fraternity Sigma XI. From Cornell he was graduated with the degree of Master of Civil Engineering on June 18th, 1903, and on June 22nd, 1905, had conferred upon him the degree Doctor of Philosophy. His seven years of patient and painstaking university work is a good example of that characteristic spoken of in the New Testament as "patient continuance," without which nothing really worth while can be accomplished, for this world is built on patient lines. He borrowed \$2,500.00 to take him through the University of Michigan, all of which was paid back with interest at 10 per cent. Thus while he was going to school he was forced to learn the lessons of thrift and economy, which he has never failed to practise and which have brought to him financial independence.

While studying in the University he contributed articles to newspapers and magazines. A number of articles on the University of Michigan appeared in the *Juvenile Instructor*. In addition to writing a good many articles of a non-technical character, he has written scientific articles for the *Engineering News*, and for the *Transactions of the American Society of Civil Engineers*. For the University of Utah Experiment Station, he has prepared a bulletin entitled, *The Construction and Maintenance of Earth Roads*, and another on the *Measurement of Flowing Streams*. For his article entitled *Measurement of the Flow of Streams by Approved Forms of Weirs with New Formulas and Diagrams*, which was published in the *Transactions of the American Society of Civil Engineers*, he was awarded the J. James R. Croe's gold medal, for the year 1915, which was awarded by the American Society of Civil Engineers. This prize is awarded only for a paper which is "Judged worthy of the award of this prize for its merit as a contribution to engineering science." The publication of this paper and the award of this prize brought Dr. Lyman into national prominence in the field of Hydraulic Engineering. As a result of this work and his prominence he was asked if he would accept the chair of Civil Engineering in the Pennsylvania State College.

His addresses and other publications on patriotic, moral and religious topics constitute by far the greatest part of his literary contributions.

Aside from teaching he has served the state in many important positions. From 1909 to 1918 he was vice-chairman of the Utah State Road Commission. Under his direction the first modern concrete road in Utah was constructed, and he has effectively advocated and promoted the construction of these roads.

Since its organization in 1922, Dr. Lyman has been a member and vice-chairman of the Utah Water Storage committee, and has been very instrumental in securing a close and co-operative

agreement between the State of Utah and the United States Reclamation Bureau. It has been said repeatedly that Utah has a more harmonious and satisfactory co-operative working agreement with U. S. Reclamation Bureau than any other state in the Union, and no small part of this is due to the efforts of Dr. Lyman.

Outside of his own state his ability has been recognized, and he has served with some of the most distinguished engineers of America. For example: He was a member of the Engineering Board of Review for the Sanitary District of Chicago. This district included the city of Chicago and some fifty other municipalities. This board was composed of twenty-eight engineers, all men of national recognition and demonstrated ability. This is said to be the largest board of engineers ever organized for any purpose.

Dr. Lyman was appointed one of a board of five engineers for investigating the great Columbia Basin Reclamation Project, "the largest reclamation project Dr. Elwood Mead has said, with which the United States will ever deal."

But perhaps the greatest recognition as an engineer which has yet come to Dr. Lyman is his selection as one of a board of three consulting engineers for the Metropolitan Water District of Southern California. This board assisted in selecting one of the forty-six proposed routes for the aqueduct which is to carry water from the Colorado River to Southern California. In 1931 this board was increased to five members, and as one of these five consultants Dr. Lyman has been appointed to serve during the construction of the aqueduct. It is estimated that it will require seven years to complete this project, and a bond issue of two hundred and twenty million dollars has been authorized to pay the cost of its construction. His selection for a place on this board is indeed a great and distinct honour, and the highest confirmation of his training and ability. In addition to his engineering work, which has extended in many directions, he has been very active in business enterprises. He has been president of the Lyman-Callister Company, the Burtner Real Estate and Investment Company, The Ensign Amusement Company, and the Giant Racer Company. He was one of the original directors and vice-president of the Intermountain Life Insurance Company during the whole of its history, and is now serving as a director of the California Western States Life Insurance Company. He is a director of the Pleasant Green Water Company, the Heber J. Grant Company, and South Western Fire Insurance Company.

Dr. Richard R. Lyman has achieved success as an educator, an engineer, a business man and a Church man; but there is no place where he is seen to better advantage than in his home. Though he has achieved splendidly in many fields his noblest achievement was winning and wedding the delightful little woman who has

walked by his side for thirty-six years and who has been the pride and inspiration of his life. On September 9th, 1896, he married Amy Brown of Pleasant Grove. This was a day of major significance to him. In a consideration of the factors of his success the part that she has played must be given an important place and nothing would please him more than to give her this recognition, so we include a tribute to Mrs. Lyman by her life-long friend, classmate and companion, Alice Reynolds, who is a gifted writer and an educator of recognized ability. From their girlhood there has existed between these brilliant women a constant and beautiful friendship built upon an intellectual affinity and kinship which has resulted in an understanding and an appreciation that could come from no other source. Miss Reynolds says :

Amy Brown Lyman, wife of Dr. Richard R. Lyman, was unusual as a girl and is unusual as a woman. The beauty of her hair and the exceptional loveliness of her brown eyes, typified the unusualness of her intellectual and spiritual qualities. Her charm as a girl made her attractive in all circles. She was the most popular young person I have ever known. Back of all her joyousness in life and its unfolding was the character developed in her pioneer home. Industry has always been of the air she breathes. Whatever she did she sought to do well. She succeeded.

Her inheritance is rich. From her forbears on her mother's side comes a thirst for knowledge and disposition to be exact. From her father comes much of her emotional power and winsomeness.

The blending of these strains has produced a woman of unusual balance. To me there is nothing about her more truly admirable than her balance. As a girl her beauty and animation played over her keen mind to the delight of all who knew her; in maturity her strength of mind is tempered by her kind heart and winsome smile, eliciting from those who know her, words of high praise coupled with profound admiration. In her, intellect, emotion, and spirituality are so finely blended that she is a challenge to womanhood everywhere.

The gifted teacher of pre-marriage days stands high in her profession as a social worker in both the state and nation. She gave evidence of nothing short of remarkable talent in the long period in which she served the Woman's National Relief Society, as its secretary, and this talent is apparent in all of her work, whether given to the organizations of her church, or the National Council of Women. A woman of fine judgment, both Republican and Democratic Governors have been pleased to place her frequently on important committees.

Her writings are full of substance and are concise. Her addresses never fail to hold the interest of her audiences. A few years ago she delivered the Founder's Day address at the Brigham Young University, and the most able men of the faculty remarked that with slight retouching it could be submitted for a master's thesis.

She is a modern woman, a statement which implies that she believes in developing all of her powers and placing them where they can best serve her modern world. She stands at the side of her husband in all

his endeavours. Side by side their names are written in *Who's Who*. Side by side they serve; he on important engineering commissions and she on important welfare committees.

I have stated that industry is part and parcel of her nature; yet the thing most offensive to her, I believe, would be to be unprogressive. Much of her industry is effort to keep abreast of the times where she has deep-seated and particular interests. No matter where or when she functions she gives the impression of being rare and unusual.

Brother and Sister Lyman have two children—Wendell Brown Lyman, born in Salt Lake City, December 18th, 1897, and Margaret Lyman Schreiner, born in Ithica, New York, September 15th, 1903. Wendell married Rachel Balliff of Salt Lake City; Margaret married Alexander Schreiner, the famous young organist.

For more than twenty years Dr. Lyman taught in the State University. Teaching has been a profession and a hobby with him. He is enthusiastic and positive in his manner of presentation and is, in all respects, a popular and successful teacher and is never happier than when helping one to do things in a new and better way. Any great moral issue will receive his active, enthusiastic support. He is a man of hobbies. Prohibition, law enforcement, non-use of tobacco, the numbering of houses in cities so that a traveller can find any address without a map or other assistance, are his present hobbies. A man's hobbies indicate his taste and reveal his character.

He is a member of the American Society of Civil Engineers, American Waterworks Association, American Association of Engineers, American Association for the Advancement of Science, Society for the Promotion of Engineering Education, Utah Society of Engineers and Utah Academy of Science.

In his Apostolic ministry he does much public speaking and in an educational capacity he frequently delivers addresses. From his childhood he has been active in the Church, and whether at home or abroad he has always maintained the high standards of his people and has never deserted or forsaken the ideals cherished by the Latter-day Saints. He has always stood as a leader among his associates, and consequently has occupied positions of leadership and responsibility in the Church. He was stake superintendent of the Y. M. M. I. A. of Salt Lake Stake when it included all of the wards in Salt Lake County; stake supervisor of Parent Classes for the Ensign Stake. He always points with pride to the fact that among his assistants in Salt Lake Stake were such men as George Albert Smith, Joseph F. Merrill, Heber C. Iverson and others.

Dr. Lyman served as second assistant to President Anthony W. Ivins who was general superintendent of the Y. M. M. I. A. of the Church, and Dr. Lyman is now first assistant to George Albert Smith, the present general superintendent.

*(Continued on page 650)*

THURSDAY, OCTOBER 6, 1932

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EDITORIAL

THE UNSUNG MISSIONARY HEROES

THE unselfish devotion of the unpaid Latter-day Saint missionaries has won the admiration of the world. Indeed, the story of the sacrifice of these messengers of the Lord is among the most thrilling and inspiring in the earth's annals.

The unsung heroes of this remarkable missionary movement are the men and women, parents, brothers, sisters, other relatives, sweethearts and friends, who by their contributions of money meet the necessary missionary expenses of travel and support. The story of their self-abnegation and selflessness fills the soul with warmth and restores faith in man's God-like nature.

Many of the missionaries have laboured at their trades or professions for periods long enough to save a sum sufficient to pay the cost of an education, or to set them up in business, and they have chosen to spend it in teaching the truth of the restored Gospel to mankind. Such men are heroes; they are achieving a deathless fame.

Others are being supported by their parents, who are seldom wealthy in material possessions though rich in spiritual power. The father, sometimes bowed with the years, forgets his well-earned ease as he toils, doubly, to provide the needs of his missionary son or daughter. The mother, after a life of doing without, lays aside again, unsighing, the little comforts and luxuries of life so that the missionary child may not be hindered in the assigned work. When the earning power is not sufficient in times of stress, cherished possessions are sold, family savings expended, or the home, the fruit of a frugal life, is mortgaged, the loan to be repaid through years of increased effort and retrenchment. And, daily, upon their knees they thank the Lord for the high privilege their child is enjoying, for their own privilege of assisting in the holy cause, and they pray with full hearts for the welfare and integrity of their missionary child. Such lofty, self-denying service is recorded by the Eternal Father in flaming letters, and in sweet, refreshing words.

Brothers and sisters often assume the responsibility of keeping the missionary in the field. Forsaking the opportunity of study, delaying the time of marriage, denying themselves the pleasures of youth, they earn by daily toil, often into the night, the subsistence of their beloved missionary. Sisters have paid their



missionary brothers' expenses for years on meagre salaries scarcely sufficient for normal living, and they have, therefore, gone without proper clothes, recreation and comforts, and often without sufficient food. One young man, with a serious physical handicap, kept his brother on a mission by doing the work of two well-formed, healthy men. The thoughtless passer-by sees nothing unusual in these young people, unless it be the well-worn clothes or the deformity that nature placed upon the cripple. But, they are royal souls. Upon such does the world depend for progress.

Not least to be honoured is the missionary wife, who, at home with the little flock of children, seeks work, and plans, schemes, turns and mends, to support herself and the children and to send something, regularly, to the absent husband who is preaching, without hire, the Gospel designed for the salvation of man. Or the widow, who, longing for the son's companionship, goes out to earn money for his missionary expenses. Sometimes she scrubs the floors of the well-to-do, or bends over the wash tub, and always stints herself that her boy may not be hindered in his sacred work. The Lord who has promised to watch over the widow and the fatherless, does not forget such noble children, who upon earth approach heaven in their high endeavour.

Friends, lovers, sometimes strangers, add their mite to missionary support. The performance missed, the book not purchased, the cheaper dress, the little sacrifices here and there—all that the missionary fund may be swelled—make life-chapters of incomparable beauty.

The men and women who make such sacrifices for their missionary son, brother, sister or friend, seem to the hurrying crowd to be but common people. They, themselves, would disclaim any right to heroism. Are they not engaged in the great work of the Lord? they would say. And is it not a privilege to sacrifice for so great a cause? They will add that it is a sweet joy that follows such service; the reward is greater than the effort merits. Could the hurrying crowd but look into the hearts of such people, to see their royal claim, they would bow before them, for from such loyalty, devotion, self-effacement, is born the strength of man and the beauty of the world.

Missionaries thank the Lord with deep emotion for the unselfish, loving ones who keep them in the mission field. That is only as it should be. At every missionary meeting tears well into the eyes when tribute is borne to parents, brothers, sisters and friends. That also is only as it should be. By deep gratitude and earnest devotion to the missionary cause only can the debt be repaid.

God bless those who make it possible for us to labour in the mission field.—W.

## MUTUAL IMPROVEMENT ASSOCIATION SLOGANS

1914—1932

### WE STAND FOR—

- 1914—15 A Sacred Sabbath and a Weekly Half Holiday.
- 1915—16 A Weekly Home Evening.
- 1916—17 State and Nation-wide Prohibition.
- 1917—18 Thrift and Economy.
- 1918—19 Service to God and Country.
- 1919—20 Spiritual Growth through Attendance at Sacrament Meetings.
- 1920—21 The Non-use and Non-sale of Tobacco.
- 1921—22 Loyal Citizenship.
- 1922—23 A Pure Life through Clean Thought and Action.
- 1923—24 Divine Guidance through Individual and Family Prayer.
- 1924—25 The Commandment: Honour Thy Father and Thy Mother.
- 1925—26 An Individual Testimony of the Divinity of Jesus Christ.
- 1926—27 A Testimony of the Divine Mission of Joseph Smith.
- 1927—28 A Fuller Knowledge of the Book of Mormon and Testimony of Its Divine Origin.
- 1928—29 Law: For the People Who Live It; and the Officers Who Enforce It.
- 1929—30 For the Preservation of Our Heritage through Obedience to Law.
- 1930—31 Loyal Adherence to Latter-day Saint Ideals.
- 1931—32 Physical, Mental, and Spiritual Health through Observance of the Word of Wisdom.
- 1932—33 Enrichment of Life through Constructive Use of Leisure and Personal Service to Fellow-man.

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### RICHARD R. LYMAN

*(Concluded from page 647)*

He has been very active in promoting the Boy Scout work and has been prominent in its national councils.

He was ordained an apostle and set apart as a member of that council by the late President Joseph F. Smith on April 17th, 1918, and since that time has travelled extensively throughout the Church, giving to the work the best of his heart and mind.

Dr. Richard R. Lyman is slightly under six feet four inches in height, weighs two hundred and fifty pounds and is well proportioned. He dresses with meticulous care, and is most scrupulous in his living. These, added to his fine moral background, his

superior intellectual capacity and training, the cultivation of his spiritual endowments, combine to make him an outstanding and impressive personality. Cultured, congenial, able and sincere, with a never-failing good humour, he is delightfully companionable and a center from which radiates a most wholesome influence. He is big-hearted, high-minded, whole-souled, sympathetic and wholesome—wholesome in his thinking, in his habits of living, in all his contacts and associations—in fact, there is no other word more descriptive of his character and personality.

There are a hundred people who starve for words of encouragement and hope where there is one who actually hungers for bread. There are bleak and desolate lives that could be made bright and productive by a ray of sunlight or a gleam of hope. If we were to say to the living what we say over the dead this would be a far better world in which to live. Richard R. Lyman says the encouraging word to-day—if he can't say it he writes it.

A man may be brilliant, resourceful, enterprising, with capacities and capabilities of the most unusual order; he may be brave and kind and strong, but if he is not loyal you cannot trust him—Richard R. Lyman never betrayed friend or foe—you trust him.

Wherever he has gone he has carried high the banner of his faith, never flauntingly, but with a dignity which has won the confidence and esteem of those with whom he has mingled. No one ever had occasion to question where his faith centered or to what church he gave his allegiance. At home or abroad wherever he has gone, in whatever company he has moved, Richard R. Lyman has observed, with almost Puritanic exactness, the principles and practices of his religion.

He is a shining example of these fundamental virtues and we love him because of this. Neither jealousy nor envy have a place in his heart.—(Published in *The Improvement Era*, September, 1932.)

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## TEMPORAL SALVATION

ELDER OLIVER H. BUDGE, PRESIDENT GERMAN-AUSTRIAN MISSION

I SHALL in the few minutes I have at my disposal attempt to give our audience a short explanation of Temporal Salvation as taught and practised by the "Mormons."

Let me say at the outset I shall make no attempt to separate the temporal from the spiritual, as the two are blended. With God, there is nothing temporal, but we, for the sake of explanation, say spiritual and temporal. As stated, however, one is not without the other. Neither can a balanced life be carried on without the exercise of the spiritual and the temporal. Whether we exert ourselves in a spiritual or in a temporal direction, it must needs be that we have leaders. It is barely possible that

no other religious organization in the world encourages leadership in so many fields of endeavour, as does the Church of Jesus Christ of Latter-day Saints. In fact, our progress and stand in the world to-day may be credited to the development of our leaders from within the organization. It is not uncommon in our Church to find men and likewise women, who are fully capable of directing in both the spiritual and the temporal phase of the subject.

I turn for the moment to the temporal needs of men, such as homes, churches, farms, factories, and all that goes with them, homes for the convenience and comfort of the family, churches for religious training, farms for products with which to furnish mankind, as well as the animal kingdom, with the physical necessities of life, and the factories for the weaving of cloth and the making and assembling of machinery, etc. We claim the necessity of being saved spiritually; we also claim the necessity of being saved temporally. How temporally, one may ask? By looking after the cattle, the sheep, the horses, the gardens, the farms, and on the farms the irrigation canals and ditches and such necessities. In this respect the "Mormon" Church is different from most denominations of to-day.

We claim that it is not possible for men to be what they should be, good, honest, dependable, clean, conscientious Christians, unless they are also good, faithful, industrious people. God intended from the beginning that man should work, yea, earn his bread by the sweat of his brow. We preach concerning these temporal matters as well as concerning spiritual matters, that our people may receive a balanced education. We preach that those who are industrious, those who work, those who through their integrity and industry are good citizens of the kingdom of God, are better citizens of the country in which they live than those who are not so diligent in this respect.

To quote one of our authorities: The work we are engaged in is not designed to be limited by the spiritual necessities of the people alone. It is the purpose of God in restoring the Gospel and the Holy Priesthood not only to benefit mankind spiritually, but also to benefit him temporally. If faithful, we have a right to claim the blessings of the Lord upon the labours of our hands, our temporal labours. The farmer has a right to ask the Lord for blessings upon his farm, his cattle, his sheep, his crops, etc. He has a right to ask God to bless the grain that he sows and the seeds of the fruit that he plants in the soil. It is his privilege to receive blessings from God upon his labours, and upon all that he puts his hands to do in righteousness. It is our privilege to ask God to bless the elements that surround us and temper them for our good, for we know that He will hear and answer the prayers of the people according to their faith.

We teach our people how to overcome periods of stress by en-

conraging them to be frugal and unusually careful with that which God has given them for their sustenance and comfort. They are taught not to waste, that they may not want. Almost from the inception of this great latter-day work, the members were encouraged to store wheat, especially to tide them over periods of distress. This was for many years practised extensively by our people, and they still have not forgotten the habit. Evidence of this sort of foresight was given during the late war, when the government was glad to draw upon our stored wheat, an abundance of which we had because of the teachings of our inspired Church leaders.

Our people are taught, although some of them do not live up to it, to buy only that for which they can pay; if we cannot pay, we should not buy. Our women folk are taught to do their own work and not to depend on unnecessary hired help. During leisure hours, and especially during the winter, our men folks, the farmers, are taught and encouraged to prepare for the spring work by overhauling machinery, getting the plows sharpened, harrows in shape, rakes and mowers placed in good condition. In the springtime fences are to be repaired, ditches wide enough and deep enough are to be made, so that the most possible water can be conserved and turned on to the land to the best advantage. All of this is to be done before the rush of the season is on, so that full time can be devoted to a greater earning.

In our Church we have a system of donation that is perpetual, through which the Church provides for its immediate poor as well as partly provides for its poor in times of stress. The first Sunday of each month is designated as Fast Day. On this day each member of the Church is expected to refrain from eating during the day until evening, thereby each member saving two meals. The estimated value of the meals abstained from is taken to the bishop of the ward or to the president of the branch and by them distributed to the poor under their jurisdiction. In passing, I might state that the estimated value of these omitted meals, by way of offerings, may be made in money, food, clothing or other usable articles. In times of stress and dire need, in sickness, in disease, and the like, special fast days are called at which times the liberality of the more fortunate is exercised, and those in need given the benefit of it. By this means the Latter-day Saints contribute of their means to the needy.

Together with the already mentioned system in order to tide over a period of stress, our people are advised to provide themselves from their own land and labours each year a surplus of grain, potatoes, vegetables, fruits, etc., so that they may not have to spend actual cash for necessities. In other words, to see to their temporal salvation.—(Address delivered at the Czecho-Slovak Mission Conference held in Prague, Sunday morning, July 10th, 1932.)

## NORWICH DISTRICT CONFERENCE

AN exceptionally fine attendance from all branches of the district contributed largely to the success of the Norwich conference held Sunday, September 11th. All present were impressed with the fine spirit which prevailed throughout the three sessions, and the members returned to their homes with stronger testimonies and a greater desire to live the Gospel.

At the morning service, after the usual opening exercises, the congregation separated into two groups, the Relief Society receiving instruction from Sister Douglas and Sister Wallis, and the Priesthood being counselled by President Douglas and Patriarch Wallis. In both sections encouraging reports were given by the local officials concerning progress made in the district during the last six months. They in turn were admonished to be prayerful and to work diligently for the advancement of their branch and district activities.

In the afternoon meeting the General Authorities of the Church, together with those of the European and British Missions, were submitted to the membership for their sustaining vote. Elder Eric J. Seach read a report of the district covering the past six months, stating that the Priesthood had faithfully discharged their duties and expressed his appreciation to the other auxiliary organizations for the splendid work they were doing. He also reported that in spite of the depressed and trying times, the payment of tithes had shown a marked increase. The members of the district next presented a short pageant depicting the first principles of the Gospel, after which Elders James B. Beasley, Arthur J. Morgan, Wheeler R. English, Carl G. Agren and Eric J. Seach, each gave a short talk enlarging upon the material presented in the pageant.

There are only five travelling Elders in the district, and one of these has been inactive due to illness. However, since the last conference, six months ago, 153 meetings have been held, and a total of 9,948 hours spent in active missionary service. Of this total, 1,075 hours have been spent tracting, during which time 42,191 tracts, 698 pamphlets, and 43 copies of the Book of Mormon have been distributed.

More than 150 people filled the chapel for the evening service. In addition to the discourses by the visiting authorities, a number of appropriate musical selections were rendered. Sister Wallis spoke of the wonderful effect Latter-day Saint teachings have upon home life. Sister Douglas admonished the saints to cheerfully fulfill, to the best of their ability, any calling in the Church. President Douglas enumerated recent discoveries of science and drew an analogy between them and our nearness to God. Patriarch Wallis took up the remainder of the time in discussing, in a very clear and convincing manner, the story of the

organization of the Church in this the last dispensation, and the harmony of its principles with those of the Saviour and His apostles, bearing a strong testimony to the mission of the Prophet Joseph Smith.

The following mission officials and missionaries were in attendance: Patriarch James H. Wallis and Sister Elizabeth T. Wallis of the European Mission; President James H. Douglas, Sister Rintha P. Douglas and Elders Percy L. Matthews and James B. Beasley of the British Mission; Elders Eric J. Seach, Arthur J. Morgan, Carl G. Agren and Wheeler R. English of the Norwich District.

ARTHUR J. MORGAN, Clerk of Conference.

## CHURCH WIDE NEWS

A NEW VOLUME of Church history by Elder B. H. Roberts, seventh in the series known as the *History of the Latter-day Saints*, has just been completed and issued by the *Deseret News* press.

OFFICIALS of the Temple Block Mission, Salt Lake City, report a daily average of nearly one thousand visitors. These are escorted by special guides to the various points of interest throughout the block, after which they are presented with some representative Church literature.

THE annual Northwestern States Mission caravan to the Cardston Temple, Alberta, Canada, for the purpose of doing ordinance work, recently took place. An immense crowd of people, travelling via automobile, were heralded all along their trek by favourable newspaper publicity and friendly receptions. Significantly enough, over one hundred highly educated full-blooded Indians formed part of the company.

## FROM THE MISSION FIELD

**Doings in the Districts:** *Liverpool*—Approximately one hundred persons enjoyed themselves at a successful dance sponsored by the Blackburn Branch Sunday School, August 20th. An excellent orchestra provided music for the affair.

Blackburn Branch Relief Society held a social August 27th, in order to raise funds for new Sacrament equipment. An excellent time was had by all present.

A "Get Together" party took place August 27th, in the Burnley Branch. It proved instrumental in bringing out many friends and delinquent members.

*London*—Five persons were baptised at the Hoxton Baths, London, August 20th. The ordinance was performed by Elder Howard S. Widdison and local Elder William C. McCormick. Confirmation took place the following day.

## THE HURRYING HOURS

How often the thoughts come home to me,  
 As the moments hurry away,  
 Of the many things I intend to do  
 Somehow, some time, some day.  
 There are promises that have not been kept,  
 Though I always meant to be true ;  
 But time is too short for all the things  
 That a body intends to do.

I will write a letter or read a book,  
 I will write a bit of rhyme ;  
 I will do the thing that I ought to do  
 Some day when I have time.  
 So I look beyond, as I hope and plan,  
 For the days that are just ahead,  
 While the day that is here goes into the grave  
 With its opportunities dead.

To-day is the only day we have,  
 Of to-morrow we can't be sure ;  
 To seize the chance as it comes along  
 Is the way to make it secure.  
 For every year is a shorter year,  
 And this is a truth sublime—  
 A moment misspent is a jewel lost  
 From the treasury of time.

SELECTED.

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### DEATHS

**STARK**—William Stark, age sixty-seven, a life-long friend of the Glasgow saints, passed away August 9th. Services were conducted August 12th, by President Leonard N. Giles at the home of Sister Jean Junor, daughter of the deceased. Elder John S. Russell dedicated the grave.

**PRESTON**—Sister Emma Elizabeth Preston of the Blackburn branch, Liverpool District, and a faithful member of the Church for twenty years, died August 27th. Funeral services were held by Branch President Walter Thompson in the Great Harwood Cemetery chapel.

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